

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 25, 1903.

VOL. V, NO. 26.

The Woman's Missionary Union, Auxiliary to Mississippi Baptist State Convention, will (D. V.) hold a session in Yazoo City, during the meeting of body. Mrs. W. R. Woods, Secretary of Central Committee, earnestly requests the ladies to attend, and to send her their names, so that committees may be arranged for in advance.

Suppose that the voice of God should come to any one of us, saying, "This night thy soul shall be required of thee?" Have we so administered the trusts confided to our hands that we could hear the summons with glad heart? It would make a good deal of difference to us then whether God should say, "Thou fool," or, "Good and faithful servant."

Did you ever use the Psalms as a book of devotion? If not, try it. With wonderful fitness and power do they respond to every mood you bring to them. Truly it was a "harp of a thousand strings" on which the inspired writers of these psalms and hymns and spiritual songs so matchlessly played. They voice the deepest longings and the sweetest joys of the human heart.

This body will hold its next session with the Yazoo City Baptist Church, beginning on Wednesday, July 8th at 10 a. m. The Baptist Historical Society will meet on the preceding evening at 8 p. m., we presume, but we are not authorized to say so. Injustice to the committee on hospitality, let all who expect entertainment send their names along to Rev. W. J. Derrick who will give proper attention to their cases.

Dr. Newell Dwight Hillis, a Presbyterian and successor at Plymouth Church to Mr. Beecher and Lyman Abbott, now is out in an appeal for the uniting of the churches. He says: "The words of the next twenty years in the church in this country will have to be unity. Instead of 167 sects, the time has come for business men and missionary societies to acknowledge that the whole thing is shameful and the worst of mismanagement. In this country there have been reduplications of church plants until millions of money have been wasted." To all of which Baptists everywhere can say a hearty amen! As Baptists stand for every truth of God's Word, and have from the beginning, they can and do most heartily invite the whole

world to lay aside their man-made creeds and machinery and come and unite with them on a Bible basis only.

Again we request brethren not to send obituaries of more than 100 words without money to pay for excess of words. But, if you do, we will look to the person who sends the obituary for payment of bill. 100 words are printed free, and all over that number will cost one cent per word. It will be a great favor to us, if you will count the words, and enclose money to pay for printing excess of words. A failure to comply with these requests will delay the publication of obituary.

It is authoritatively learned that at a conference of prohibitionists in this city it was decided not to meet the present whisky petition as heretofore by passively waiting until it is filed and attacking it by disqualifying petitioners and obtaining withdrawals. They have gotten a legal opinion that the State and county primary election is an election within the meaning of the statute preventing a local option election within sixty days of any election. This view is strengthened by the recent opinion of the Supreme Judges that the primary is an election within the meaning of the constitution as to registering voters. In view of this the Board of Supervisors will be asked not to entertain the petition if filed, and if it does, it will be enjoined. An injunction bill has already been drafted, so it seems hardly probable that there will be any election this year.

Exports of boots and shoes in the fiscal year about to end seem likely to exceed those of any preceding year, both in quantity and value. In 1880 the number of pairs of boots and shoes exported was 378,273; in 1890 the number had only increased to 537,106 pairs; by 1900 the number had grown to 3,016,720 pairs, and in 1902 the total was 3,966,766 pairs, and in the fiscal year about to end the total will pass the four million line. The total value of boots and shoes exported has grown from a little over a half million dollars in 1893 to over six millions in 1903. In 1893 the total value of boots and shoes exported was \$590,774; by 1895 it had practically doubled, being in that year \$1,010,228; by 1899 it had doubled again, being in that year, \$2,711,385. Within two years the total again doubled, being in 1901, \$5,526,299, and in the fiscal year 1902, which ends ten days hence, the total value of boots and shoes exported will be between six and seven million dollars.

An entertainer should cultivate temperance in talking, bearing in mind that conversation anywhere means dialogue, not monologue. Then, too, speaking in too low a tone should be avoided. It is better not to say anything than to compel the listener to ask for a repetition of a remark. If a thing is worth saying at all, it is worth saying in a voice loud enough to permit the hearer to catch it without effort.

Timidity is usually behind the low voice, and this may be overcome by reading aloud to one's self. Bashfulness usually comes from hearing one's own voice, and getting accustomed to its tones does away with the fear of it. Unless one has sung or been a public speaker, it is marvelous how little the sound of the voice is known by its owner.

A few facts thoroughly known are great helps to an entertainer. The reading of the editorial page of a single newspaper will give material for conversation for an entire evening. If an entertainer lives in a small town, it is wise to subscribe for a metropolitan newspaper. The daily reading of its pages will keep one abreast of the times and in touch with all the great movements of the world.—Conkey's Journal.

Great Britain and Germany have broken relations with the little kingdom of Serbia, because of her recent atrocious deed of assassination.

Britain has ordered her minister from Belgrade, and doubtless Germany will soon follow. This little kingdom is a mere babe both in age and size. It was proclaimed a kingdom in 1882, March 6, but held tributary to Turkey till 1888, when the Berlin Conference recognized its independence. This kingdom is only about 20 years old and barely 2,500,000 inhabitants. It is next door neighbor to Austria, Roumania, Bulgaria, and Turkey. Prince Milan was proclaimed the first king of Serbia, in 1882. King Milan abdicated the throne in 1889 in favor of his son, Alexander who was styled I. On June 15th, 1903, a few days after Alexander's assassination, the government proclaimed Peter Karageorgevitch the second king of Serbia. Sin and unhappiness in the marriage relation seem to be the prime cause of the short reign of these two kings. The saying, "Uneasy lies the head that wears the crown," still unfortunately finds illustration in the affairs of men. When the righteous rule the people rejoice, but sin in the heart and life of an individual or a nation is a cancer-worm, and will work destruction to both alike.



# THE BAPTIST.

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## Arguments for the Being of God.

Every soul must find God for itself, or miss Him in this life.

Religion sets supreme value upon the individual. The soul must awake to its own need of God, and of salvation through Christ, before it is ready to go in quest of God. Curiosity will never lead a man to God. A deep sense of personal need causes us to seek God. There can be no proxy in religion. After all our avowed love for God, after the performance of all our acts of devotion, Christ may say to us, "I never knew you" (Matthew 7:23). It is this possibility which should not only make us interrogate our own souls, but strive to encourage our fellow men to religion as a personal meeting with God and self-surrender to Him.

God must be His own witness in the soul.

Religion is a work which begins in a change within the soul, so deep, so radical, so renewing that it is called a "birth" and a "creation." This "birth," this "creation," does not take place apart from moral seriousness. John the Baptist preached repentance, Christ preached repentance, Peter preached repentance, all true ministers preach repentance. Why? simply because moral seriousness is necessary to religion. A child that has never had a knowledge of sin is not able to embrace Christ as he is offered in the Gospel.

God must be his own witness in the human heart. If he is not, the soul will doubt his activity and existence. The only thing that can settle our doubts on these points is a work of God in our souls. No amount of teaching and arguing can avail to make men secure apart from God's own work in the heart.

And this work is to be, and will be, as positive as our doubts ever were; it is to be as real as the disorder created by sin, and far more powerful since it corrects sin's disorder. Paul did not want his Corinthian brethren to rely on any extraneous arguments, but to stand in God's strength:

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June 25,

"And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

If what we have said is true, it follows that we must rely on God to make good his own word to us; for no human arguments can change the heart of men, and it is in the deep heart of man that the disorder lies. And when God changes the heart, the intellect is satisfied; hence our trouble is moral rather than intellectual.

## Notes and Comments.

We enjoyed the large picture gallery of our friend Dr. Prestridge, last week. It contained 36 pictures of the valiant men of Kentucky who have "crossed over the river." Kentuckians, like all other good people, delight to honor their worthy dead. The "Baptists of Kentucky number" is a success.

At the session of Vassar, just closed, a class of 120 young women were graduated. This is indeed a large number for one year. It is said to be the largest number Vassar ever graduated in one session. Mr. Rockefeller has offered to give to this old institution \$200,000 on condition that all the balance of Vassar's friends give a like amount. They have already raised \$50,000 of the \$200,000.

There was a law passed some time since in Missouri which prohibits the selling or giving away to minors under 18 years of age any cigarette, cigarette wrappers or papers, under a penalty of \$100 for each offense. This anti cigarette law went into effect last week. The law looks in the right direction, and it is to be hoped that its enforcement will receive careful attention. The use of cigarettes has reached such proportion that it is alarming.

This issue of THE BAPTIST contains several pieces pertaining to State Missions. Let every Baptist read all these and endeavor to do all he can to swell the fund for this purpose. The needs are urgent and the time very short. It is therefore necessary for all to engage very earnestly in pushing this work. It would be unfortunate to have our work in Mississippi marred by the presence of a State Mission debt when we go to Yazoo City in July.

The Louisiana State Convention will meet on July 16, at Winnfield, which is on L. & N. W. Ry., some 25 miles south of Sibley. We have been thinking of running over to mingle a bit with the Louisiana brethren, several of whom we have the honor to know, unless we get used up in our Convention which meets a week earlier. We expect to do some hard work in reporting our convention for the readers of THE BAPTIST. The Louisiana B. Y. P. U., will meet on the day preceding the State Convention.

It was suggested last week that the liquor demon never sleeps. In confirma-

tion of this statement Hinds county is again confronted with a petition for a whisky election. By the faithful services of the righteous element of our citizenship, under God's blessing, we have been able to "put to flight the armies of the aliens" in the past, and we expect to continue the good work of fighting to a finish the encroaching enemies of our homes, our churches and the State. Let prayer be made that the God of battles may encamp round about us.

It will be remembered that at the meeting of the trustees of Mississippi College at the recent commencement Dr. Charles Hillman Brough was elected to the chair of modern languages. He accepted the position. But, having been elected to the chair of economics and sociology in the University of Arkansas at Fayetteville, he resigns at Mississippi College to accept the position at Fayetteville. We regret to lose Dr. Brough, who is exceptionally popular in our State. We congratulate him, however, on his appointment to a place in the University of Arkansas. We commend him as a Christian gentleman, a scholar and an orator. Arkansas is to be congratulated. We learn also that Furman University has offered him a position.

Our ladies of the W. M. U., are arranging to give more of their time at the Southern Baptist Convention to meetings of the Convention. Heretofore they have held their sessions at the same time the sessions of the Convention were being held, which has deprived them of the privilege of hearing a great deal that has been said in the Convention by the secretaries and others. They are planning to hold their sessions Thursday afternoon, Friday and Sunday giving them Saturday and Monday in the Convention. It impresses us that this is a wise step. We need their presence in the Convention and they need us. On behalf of the brethren, while not depreciating in the least their noble work, we welcome them by our side in the great Convention. Doubtless you will hear from Sister Johnson or Sister Woods next week about the meetings of our sisters at Yazoo City in connection with the convention to meet there July 8th, 10, & 11.

## A Card of Thanks.

The members of the Baptist church of Ruleville send their many thanks to the people of Cleveland for the song books given them for the new Baptist church.

J. E. MANN.

Church Clerk, Ruleville, Miss.

## Railroad Rates to Convention.

The Southeastern Passenger Association, for all lines of railroad in Mississippi, makes a rate of one and one-third fare for the round trip, plus 25 cents, for the meeting of the Mississippi State Convention at Yazoo City, Miss., July 7th to 13th. This rate, as usual, is given on the certificate plan, and applies to delegates and visitors, only within the State.

L. S. FOSTER.

Jackson, Miss.

1903.

## The Risen Man.

SERMON BY H. F. S.

Colossians 3:1.—"Risen With Christ."

I have spoken to you on The Risen Lord. We remember how earnestly Paul insisted that in all the experiences of life Christians should keep the thought of the Risen Jesus fresh in their hearts. I entreat you to hear me now on The Risen Man.

Let us stand by the tomb of a disciple of Jesus and behold him with wonder and joy come out of the grave of the dead past, and enter upon the new life of truth and purity and goodness. I do not ask you now to study the doctrine of the new life in Christ, but to look at the risen man in Christ as he lives that new life. Behold him as he stands near the grave out of which he has been raised.

(1) *The risen disciple has died and been buried.* There can be no resurrection without burial, and a public visible burial is the best attestation of death.

This disciple of Christ died and was buried with Him. His union with Him who died for sinners was so close and vital that whatever Christ did he also did. When Christ was crucified unto death the believer was crucified with Him. He died not only unto the law in the estimation of God, but he was crucified also in his own feelings and desires and purposes. Consciousness of sin and faith in the Savior kindled his imagination to such intense glow that he entered into sympathetic union with Christ, died with Him, and was buried with Him. He said with Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world."

This crucified and buried disciple has risen with Christ. He died unto the world that he might live unto God and holiness. A new life has succeeded the old life. Hence it is said, "So many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." This is the picture of this beautiful symbol—the risen man living the risen life.

(2) *The risen disciple seeks those things which are above.* Lifted up, he looks and lives upward. He seeks high things, "things which are above," the truest and purest and best in every line, heavenly and not earthly things, spiritual and not material things. In his resurrection with Christ the Christian was raised to a new life. This risen life shows itself in uplifted vision, uplifted seeking, uplifted living. Raised into a new life the Christian naturally chooses things above, sets his affections upon them, seeks them. Of course he seeks and expects to go to the heavenly home when he dies; but he anticipates the spirit and blessedness of that beautiful city in the uplifted life on earth. The things above which he seeks are the things which come down from heaven, even from Christ who is now seated on the right hand of God. In a word, the risen man

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seeks to reproduce on earth the life of his risen Lord. He says: "Christ is my life; that is what men must see and feel and receive and live; for me to live shall in some measure be Christ's living again among men." How exalted such aim and motive!

(3) *The risen disciple disrobes himself of the garments of darkness and death.* This risen man does not live in revelry and meditation. There is an energizing spirit within him. He disrobes himself. He casts aside the garments of darkness, and they fall into the grave of the dead past.

It may be said that man is like a three-storied building. Two stories are on earth. At first he lives in the basement, the home of the animal and sensual nature, the dwelling place of death and corruption. The Holy Spirit through living truth lifts him out of this basement into the light and life of the second story. This is the home of knowledge and truth, of freedom and choice, of purity and power.

Standing at the vestibule of this higher apartment, he casts off the garments of the lower basement life. See these garments as they fall into the grave of sin, into the sealed tomb of the dead past. Behold this risen man disrobing himself. The up-lifted, the heaven-thinking, the heaven-seeking disciple mortifies unto death, and puts off as dead, "Fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." Now look at the garments of the social relations of the old life as they fall into the grave—"anger, wrath, malice, blasphemy, filthy communications." The risen man says: "These do not belong to the new life. They do not fit it. They are unbecoming the life of the second story of my being. They do not suit the spiritual man. I can, put them off. I ought to lay them aside. I want, Oh I yearn, to leave them behind. God helping me, I will, I will put them off."

(4) *The risen disciple entrees himself with the raiment of light and life.*

The risen man will not remain naked, stand unclothed. Having disrobed himself he puts on the garments of life. He takes up and takes in and practices those virtues which would distinguish and adorn any life on earth and in heaven.

Behold and admire these garments as the risen disciple, the elect, the precious, the chosen one of God, holy and beloved, puts them on—"Bowels of mercies"—a heart of compassion and sympathy in man's weakness and effort. "Kindness"—which cannot be severe and which helps outward needs. "Humbleness of mind"—which does not think of itself more highly than it ought to think. "Meekness"—which cannot be fierce and is mild toward faults. "Long-suffering"—which restrains itself and bears injuries with the hope of a better mind and for improvement. "Forbearing"—present wrongs. "Forgiving"—past injuries. "Above all these things Charity, which is the bond of perfectness"—or love, which as a girdle holds the other garments in place and gives symmetry and harmony to the dress and strength to the man.

My friends, this is Christianity. Who

can object to it? Would not these graces and virtues make our earth an Eden like heaven above? Such is the risen man and his raiment. It is a beautiful and attractive picture. But the risen man—where is he? The raiment of light—who wears it? I can show you the risen man, but I cannot present that man to mortal gaze in perfect dress. Yet I can point him out as day by day he disrobes himself and puts on the garments of white. Oh risen man, persevere and you yet shall be robed in white.

(5) *The risen disciple has a glorious destiny.* Like his risen Lord he is to ascend to heaven. There is a third story. He has been raised from the basement into the second story. He does not stand by the door that opens into the higher from the lower story, breathe its fumes, hear its noises, catch its stains, and dread falling below. He pushes for the door which opens into the third, the higher story. Close by it he is enrobing himself in garments becoming the saints in light. He catches glimpses of their glory and strains of their songs. He is willing, and sometimes anxious, to depart to the home of perfect purity and blessedness, and to live with Christ.

"Is there any third story? No one has come down from it to tell us about it." No one? Have you never read of Jesus's beautiful and charming description of the heavenly city? It has gates of pearl, streets of gold, many mansions, a crystal river, evergreen trees, pure and white-robed inhabitants, a family of love and perfect confidence. Jesus came down from heaven. He knows. "If it were not so I would have told you," He said.

"Oh, I do not know that there is such a world of glory." That is no proof that there is no such world. The man who lives in the basement of his being does not know there is a second or higher story. Indeed, he denies it because he has never entered into it, and has no desire to do so. But the man who has been lifted into it by the risen Christ does not question its existence. He has the testimony of consciousness.

The risen man knows there is a third story because he is drawn toward the heavenly life. He looks up because he has been lifted up. He seeks things above because he is not living the life below. Wherever there is an attraction there is a magnet. How can one be drawn toward heaven unless there is a heaven? Sure, "It doth not yet appear what we shall be." But now we have the spirit of sonship, and look up toward God with love and confidence, and cry, Abba, Father. This Father will not be satisfied until all His children get home. He who has risen with Christ into the second story will also be raised into the third story, into the third heaven.

Oh risen man, think of the immortal life that is within you, and of the glorious prospect which is before you. Cast aside the garments of darkness and death, and put on the raiment of light and life. Unto this life and destiny God has called you, the risen Jesus invites you, and the Holy Spirit helps you.



## To the Voters of Mississippi.

This year the voters are supreme in making nominations for all offices. Every sovereign should appreciate this privilege and do it well. Every man should have an eye to the public good when he makes out his ticket. A nomination in Mississippi is equal to an election. Examine the personal character of the candidate and if he is an immoral man, or drinks whisky, or uses it to bribe votes, or is in favor of the open saloon in the State, in the army post, or in the regiment, don't cast your vote for him. Governor Money's speech in the U. S. Senate on the army saloon, known as the "Army Canteen," he spoke for it and voted for it, over the protests of over half the voters of this State and nearly all the women, and said he did not care whom it pleased or displeased. He will get all the liquor vote and he is entitled to it.

Maj. Vardaman has declared for local option and he will get the liquor vote. They are both trying to ride into office on race prejudice and abuse of their opponents. Maj. Vardaman is also trying to help his relative Senator Money—by abusing Gov. Longino. Now every man that voted with the whisky men in the House and Senate of the last legislature should remain a private citizen.

Senator Money has certainly been honored by Mississippi sufficiently. He has received from the public Crib over one hundred thousand dollars. He has served his day. He is now old and infirm in body—and nearly blind—and he has my sympathy. If he needed financial aid I would assist him personally—but I cannot use the high prerogative I hold as an American citizen to help him with twenty thousand dollars. Maj. Vardaman is in his prime—fine looking, smart, has a fine memory, good elocutionary powers, his gesture and facial expression perfect and recites his piece as well as you could ask—even the part he borrows from Robert Ingersoll—the arch angel of infidelity. He will get him up some lectures and go on the stage I think he will make a success at that, but I think it would be next to a public calamity—to elect him governor of Mississippi.

Governor Longino is the man to fill the exalted position of United States Senator. He has been tried and has proven true to every trust, and he would not lend his voice and vote to further the interests of the brewers, distillers and wholesale liquor trust in re-establishing the Army Canteen or any other legislation urged by the subsidized press of the liquor dealers' association.

Now if you will pardon any personal allusion, I will say that I have felt embarrassed at compliments made about the part I have taken in the prohibition fight—and what a little good I have done, has been for the good of the rising generation, and while I have in a noble way, used my voice, pen and means for more than twenty years, I have never received a cent's remuneration, and while I have made suggestions, my brethren in the Lord and good moral men have done the work with the

ballot, and now I ask you to be true men and vote for men that will make good laws; a legislature that will enact and submit a Constitutional amendment—prohibiting the sale and manufacture of all intoxicants in Mississippi; a governor that will make recommendations to the legislature and sign a bill to that effect, and you can have Mississippi the grandest State in the United States when it has been submitted and carried.

What say my readers?

W. H. PATTON  
Shubuta, Miss., June 19th, 1903.

## Evangelistic Efforts.

From Forest I went to Ackerman. Dr. J. A. Hackett holds first place in the minds and hearts of the people of Forest; and has enjoyed their honor and love as pastor for nearly a score of consecutive years. Passing through Meridian I learned from the brethren that the good effects of the recent revival were still on, and Bro. G. C. Johnson and his 15th Avenue people were planning for a new church edifice.

Under the pastoral care of Bro. D. B. Allen the Ackerman church is doubling her former offerings to missions. Brethren John Adams, a good man, prosperous merchant, and S. B. Dobbs, the trustworthy circuit clerk of Choctaw county, and highly esteemed Christian gentleman, were ordained deacons at the close of the Ackerman revival. Bro. Allen and his Ackerman people have as many obstinate hindrances blocking progress as any church I know: but pastor and church are united and determined in the work of the Lord. I am now with Bro. Hackett and his Shubuta church for a few days. This is the second time I have aided this church within the last eight months. And again, we are enjoying the hospitality of the prince of Mississippi prohibitionists, W. H. Patton. This man, perhaps, has done more effective work for the cause of prohibition than any man among us for the past twenty five years. This week I begin evangelistic efforts with the Central Church, Chattanooga, Tenn.

Pray for me that the gospel may run and be glorified.

E. B. MILLER.

## The Position of Baptistries.

I received a letter sometime ago asking for the dimensions of our baptistery. I sent them, as follows:—Length 7 ft. 9 in; width 4 ft. 6 in; depth, (with false bottom) 3 ft. 4 in. As it was too deep anyway we had a false bottom put in, thus enabling the people to see the ordinance better.

As I have some very decided views as to the position of baptistries, I thought I would pen them here.

I am persuaded that Baptists blunder more over the position of their baptistries than over any other feature of their Church buildings. The ideal arrangement is to have the choir on one side of the pulpit and the baptistery on the other. If you can't have this arrangement, then mark it in large letters, that the place for the bap-

tistery is not under the pulpit. If it is placed there (unless the pulpit is high) in 9 cases out of 10, you may calculate on two things, whenever you have a baptizing: 1. Comparatively few will see it. 2. There will be more or less disorder in the audience, resulting from an effort to see. I have seen men and women stand on benches and on the backs of benches. Where a baptizing is sufficiently elevated such unseemly behavior will be avoided, and the ordinance will be attended with the silence and the reverence which it deserves. Mark it that the position of the baptistery is a matter of great moment in properly celebrating this God-given ordinance.

A baptism is to be seen while preaching is to be heard. Churches arrange the pulpit, so that the preacher can be both seen and heard, and generally, they arrange the baptistery so that he can be neither seen nor heard as he ought to be.

Take a pulpit platform of the proper height, and then sink a preacher down in it, 3 ft. in, into the baptistery, and you practically sink him out of the view of the bulk of the audience. When he baptizes few will see it, and in the effort to see it, one of the most solemn and beautiful ordinances in the world will be attended with confusion and disorder. The position of the baptistery has vastly to do with the ordinance being attended to decently and in order.

The blundering way in which baptistries are built is illustrated by the following: I was pastor of a church once where the baptistery, for convenience, was not put under the pulpit, but back of it, and behind a drop door. Every reason should have suggested elevating it. 1. The audiences could have seen the baptizing. 2. It would have been cheaper. 3. By means of a pipe they could have gotten clear of the water when through with it. But in the face of all this, it was sunk three feet and six inches below the level of the pulpit platform, though to get clear of the water they had to hire a man to pump it out—an all day job. One would naturally ask were they trying to hide the ordinance. No, they simply had not thought of those things. We make many a blunder more from lack of thought than from lack of heart. This is notably true as to the position of our baptistries.

Except where the pulpit is high, the bottom of the baptistery should not be much if any lower than the pulpit platform; and for that reason, it should not be placed under the pulpit. An orderly baptism is a great sermon. In building churches make up your mind that your baptistery shall be arranged so that people can see. Then every time you baptize the ordinance will preach the gospel more beautifully, solemnly and eloquently than you can do it.

I. P. TROTTER.

Hattiesburg, Miss., June 1903.

## Some Notes.

I am so pleased with Bro. Searcy's answer to our dear Bro. Chapman's dreamy questions until I can't hold myself. I am glad Bro. C. referred this question to

Bro. Searcy. He is qualified, plain and direct in all his writing. In my way of thinking he is one of the safest men in our State. I do hope all of our young men preachers will read and re-read his article. It has much in it besides what lies on the surface.

Our Convention meets soon. How my heart does beat for dear Bro. Rowe, and his and our work. O let all of the churches help in this great work. I do hope every church in Rankin county association may send something for State Missions.

I have planned all the year to be at the convention, but the church at Taylorsville has asked that we protract our meeting first Sunday in July, so its more than probable that I can't go. However, I hardly think the meeting will fail because of my absence. Our work at Taylorsville goes forward nicely. Our house is going up, will soon be completed. I want to ask earnest prayer for our meeting in July. I have asked Bro. Low to be with me in the meeting. He will stay with me by the staff, while our brethren go to the Convention. May the Holy Spirit make manifest his power in our Convention. With love to all who go to work.

Yours,

T. J. MILEY.

## Nomination.

Inasmuch as the suggestion of names for nomination seem to be in order, I wish to place before the brotherhood for president of our next convention, Dr. J. B. Searcy. I do this without his knowledge or consent, and because of his years, his wide experience, his unremitting zeal, his deep piety, proverbial sweetness of spirit, his thorough acquaintance with the work and the workers, and his general fitness for the place. Then the Gulf Coast has never had the honor of furnishing an officer of the Convention. In view of all these things, and the further fact that Bro. Burr is still a young man, and Dr. Searcy has never grown old, I would like to see Dr. Searcy elected by acclamation, or what is equal to it, without opposition.

W. P. PRICE.

## Books.

[Any book reviewed in these columns can be had by enclosing to THE BAPTIST price named. Let THE BAPTIST have your book patronage. We will treat you the best we can.]

*Baptist Waymarks*, by S. H. Ford, D. D. American Baptist Publication Society. Paper cover. 204 pages. Price 30 cents. The book is divided into 24 chapters with three appendices added. The chapters on "What is a Gospel Church? How Formed? What Constitutes it, and Is Baptism the Door into it?" are well worth reading. In fact the entire book deals very vigorously with the various aspects of the Church of Jesus Christ and with church life. Appendix A sets forth the articles of faith as generally held by Baptists. Appendix C deals in no uncertain way with the question of Scriptural baptism. It is strong and fearless and well worth reading.

## Christian and Common Citizenship.

Paul seemed to have been proud of the fact that he was a Roman citizen. He escaped rough handling once because of this fact. I think it a still greater privilege to be an American citizen, in this land of the free, with one of the strongest and best governments in all the universe of God.

1. Common citizenship. To be a good citizen, there are at least three qualifications one must have.

1. The good citizen believes in peace; peace in home, peace in the community, peace in country, peace in the State, peace in the United States, peace the world over, and yet he will sacrifice his life for the honor of his country.

2. The good citizen believes in progress and development. He rejoices in his neighbor's success. He believes in industry and economy. He believes in good government, and hence he does not use his franchise at the ballot box for unscrupulous men. He feels that the safety of his wife, children and property as well as that of his neighbor's is at stake, and he thinks before he votes.

3. The good citizen believes in law and order in the strictest sense of the word. He does not, and cannot, believe in mob violence. He appreciates the fact that we have a code of laws to meet almost every conceivable wrong known to man. He has such a profound regard and love for his home and honor of his country until he does not and cannot knowingly be guilty of anything that even tends to disturb or demoralize the peace and happiness of his God-given country.

II. Christian citizenship. The shade of difference between the common and Christian citizen is very dim, yet there is a distinction.

The Christian not only believes very heartily in the three propositions laid down in this article, but has other gifts.

1. He not only believes in all that is mentioned above, but he prays to God. He not only believes in peace, but has in his heart and life that peace that comes to the individual that is quickened by the Divine Spirit in the early morning of faith and love.

2. He not only prays and thanks God for peace in the heart and home, but he believes mightily in the church of Christ. He makes a strong effort to enter fully into the meaning of the words of the poet, "I love thy kingdom, Lord, the house of thine abode," she has his best thoughts, his best work, his best sacrifice.

3. He is not only a common citizen of this great country, but is a citizen of heaven. The common citizen may lose his citizenship by violation of law, but the believer in Christ cannot lose his heavenly citizenship for the reason there is no law of that country by which he can be condemned, "no condemnation to them that are in Christ Jesus."

W. S. CULPEPPER.

Gloster, Miss., June 20, 1903.

## "Remarks."

I beg your indulgence while I make a few feeble remarks." First, I want to thank

you for that splendid report of the Savannah Convention. How it thrilled me as I went with you through it all. I really caught some of the enthusiasm. And then the part the paper played in our great advance should never be forgotten. We could not have done it but for your help. Could I say anything stronger for you? Then the wisdom with which Secretary Rowe conducted the campaign was truly refreshing. I hereby vote him a unanimous vote of thanks, and say to him, I am not going to flee from the sound of the locomotive. I have heard that "some men are born great, some achieve greatness, and some have greatness thrust upon them." If I have greatness thrust upon me, I suppose I must wear it with becoming dignity.

By the way, the sums reported from Monticello and Calvary are only a part of their year's work. That leads me to suggest that if the list of contributing churches with their contributions is to go into the minutes of the State Convention, it be made from the associational minutes. I notice that for last year Monticello is credited with \$42.00, which should be \$100.00; Calvary, \$30.00, should be \$152.00. The difference in these reports was sent to the association. But you know, if we are reported at all, we like to be so done to the best advantage, hence the suggestion.

May I make another suggestion? It is that we put the time of meeting for our State Convention to sometime in June. Protracted meetings begin with many churches the 1st Sunday in July; a number of good brethren are thus cut off from attendance. Just one week earlier would help us in South Mississippi very much. Why not? Every school in the State, I suppose, is closed before then, and the press of the farming is over, it is just before the last working of cotton in these parts, and I see no obstacle in the way of the change. I expect to attend the Convention at Yazoo, but had to refuse to aid in a meeting to do so.

I was in a meeting at McHenry recently with the new pastor Bro. J. L. Finley and the good people there. We were much hindered by the rains, but recovered somewhat by Thursday night, my last service. Bro. Finley carried on the meeting I trust with good results. Bro. Finley was taking hold finely with great hopes and possibilities. They have open saloons there, a great draw-back, even when compared with blind tigers, but there are some choice spirits there that will work and pray till Jesus comes, if He will, and some day we will hear great things from McHenry. The Baptist outlook along the G. & S. L. demonstrates the great value of State Missions.

Yours,  
J. P. WILLIAMS.

## Notice.

In the minds of some, there seems to be doubt as to the ladies' meetings during the Convention. Certainly there will be the usual ladies' meetings. All are welcome. The doors of Yazoo City stand wide open. Just send names, if you are coming. That is all. We will do the rest.

Truly,  
W. J. BERRICK.



## Mississippi State Missions.

Less than thirty days remain of this conventional year of toils, and sacrifices, trials and conflicts with our missionaries and yet it has been, in a great degree, a year of victories and conquests.

They have done their work cheerfully and nobly and now it remains for the Baptists of Mississippi to pay them their small salaries promptly and cheerfully.

When we go to Yazoo City, July 8th, our happiness would be much marred if we should find that we were several hundred dollars in debt. And if all the churches were to do as some have done this would be the state of affairs. Is your church one of those that has done nothing as yet for State Missions this year? Then will you not see to it that the work is presented at once and that every member of the church is given an opportunity to thus honor the Lord with his substance?

I appeal to my brother pastors in behalf of the work of the Lord in the bounds of our beloved State. The one great reason why we should do this work is because the Master commanded it. But humanly speaking we might find many reasons why State Missions should receive help at the hands of Baptists.

1. The people thus helped are our neighbors. Further they are trying to help themselves. In these largely and rapidly growing centers the few Baptists on the ground are working against great odds and yet they are heroically striving to occupy for the Lord. They deserve our help and to withhold it is not the Spirit of the Master.

2. The prosperity of the denomination, and the immediate fulfillment of the command to evangelize the world, depends upon the rapidity with which we occupy the territory of the different States and develop the churches at home.

It is our duty as well as our privilege to occupy every town and hamlet and country place in this great commonwealth with a Baptist church. Then there will come Baptists from these communities to other communities, when they move, as people always do move, and thus the denomination will be strengthened.

Furthermore these new churches will become missionary centers from which will go out the Word to the remotest "part of the earth."

3. One more reason for supporting State missions. The visible results. Hattiesburg, Laurel, Biloxi, Estabuchie, Gulfport and numerous other strong churches testify to the wisdom of helping in the work of State Missions.

Brother, Sister, servant of the living and exalted Redeemer, I appeal to you not to let the conventional year close until you have sent a contribution to Bro. A. V. Rowe, Winona, Miss., for State Missions.

Remember that if you send it in by July 3rd, it will get in the report for the convention.

Yours in the work,

A. McCOMB.

## History of Mississippi Baptists.

The brethren over the State are expecting this book to be ready for delivery by the

meeting of the State Convention. I regret sorely to disappoint this expectation, but I see now that it will be impossible to get it ready for delivery by that time. There are several facts to be remembered.

1. It will be a much larger book than I expected. There will be about 1,000 pages, 800 at least, the size of the page in "From Error's Chains." It requires considerable time to publish a book that size. I ought to have at least a year to do it properly.

2. It might have been sent to some publishing concern and rushed through the press in a few months, but, without an opportunity of reading the proof it would most surely have been marred by many typographical mistakes, as was "Mississippi Baptist Preachers." Surely the brethren in the State, who have waited two years for the preparation of the manuscript will be willing to wait a few months longer, in order to have the book as free from errors as possible.

3. As the entire financial burden of publishing the book is resting upon me, I find I must arrange that burden in such manner as that I can bear it best. Even if we could have gotten the book printed accurately by a publishing house in a few months I could not have met the bills with my other obligations upon me. By dividing it up, as I am doing, I can manage it. I have not asked for any advanced payments for copies of the book, but am carrying the entire burden.

4. The work is not progressing with satisfaction to myself, for, contrary to my wishes and doubtless also to that of the printers, the press work has been greatly delayed, or the work would have been further advanced than it is. The composition is being done rapidly and well, and if we could only get the printing done more rapidly everything would move on nicely. Of course, no censure is made, for I know the difficulties under which the printing is done.

The facts are mentioned to let our friends understand the situation. The book is about half printed, and well done.

All the engravings are made—about eighty half tones. We will push on just as rapidly as possible. But we must have time to do the work well, or the book would not be acceptable.

L. S. FOSTER.

## Our Secretary.

I desire space in THE BAPTIST to say some things in line with Bro. O. D. Bowen concerning our secretary. In my humble opinion Mississippi Baptists cannot over-estimate Bro. Rowe's services in advancing the cause of Christ within our borders, and through that means attaining such great success in collecting money for all missionary purposes. Any fairminded person will readily admit that the interest of the people in Home and Foreign Missions depends upon their thorough evangelization; and this our secretary has accomplished more than any one else, by putting the right men in the right places. By his knowledge of men, and his ability to justly weigh their moral worth, I venture to say that he has made fewer mistakes in his line of

work, than business men have in the affairs of the world. His familiarity with the needs of the cause in the different parts of the State, and his gift as a financier have enabled him to accomplish the greatest good with the least expenditure of money.

Then his ability to perceive at a glance what is before him, and the ease with which he adapts himself to his surroundings give him a great advantage for good to the people. He is pre-eminently a man among men; fearless as a lion, firm as granite, true as steel, but gentle and amiable as a woman.

Of course the thing he desires above all else is the advancement of the cause of Christ, and will spend his life to that end regardless of what men think and say. But, brethren, his arduous work may be lightened, and his heart gladdened by words and tokens of appreciation from those for whom he labors. Then write him a letter; tell him how much you esteem him, and with that letter send a contribution for State Missions, and a prayer for a blessing upon his work, and upon him and his family.

It is a great blessing to Bro. Rowe and through him a blessing to the Lord's cause in Mississippi, that God gave to him such a strong constitution; because without it he could not have done the work he has. But a close observer can readily perceive that the continual nervous strain incident to his work is having a telling effect upon him physically. I take it that Mississippi Baptists can ill afford to sacrifice his life for a few hundred dollars. Therefore, permit me to suggest that it would be wise to give him an assistant, whose duty it shall be to do the greater part of the work which requires traveling from place to place, thereby giving Bro. Rowe more time in his office, which will enable him to regain his strength, and no doubt be the cause of having his life spared to direct the Lord's work for us in this State for many years to come.

Fraternally,

L. D. POSEY.

## State Missions.

MY DEAR BRETHREN:

Herewith I enclose a letter from our beloved secretary, Brother Rowe, which, though a private communication, I take the liberty to publish, for the benefit of the churches named, as well as for our brethren who have not yet taken collections for State Missions.

Some time since mention was made by one in delta mission work of the great needs of that section of the State, and the possibilities of success for Baptists, if the proper attention should be given to the subject of State Missions.

This "Universal, Invisible Church" business, is a losing card with Missionary Baptists, as it tends to cool the ardor of many of our people, leaving them to believe that any and every sect is a branch of this unseen, mysterious kingdom, and that a Mission planted by any other than Baptists should have right of way, and that Bap-

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tists are no more the custodians of the truth than are other professed Christians.

All over our State others are earnestly at work. They are doing mission work for the future as well as for the present; and in many cases our Baptist people are falling in with them, on the ground that they have no Baptist church with which to fellowship, and that it is better for them to be Methodists, or something else, rather than continue out of the church altogether.

As in the delta, so are other sections of our State. No one place is free from mixing up with other people, in some way or other, and to a greater or less degree.

But my purpose is to emphasize what Brother Rowe has said about State Missions, hence I will address myself to this for a minute.

I ask that my brethren of Edwards, Rocky Springs and Shiloh do everything in their power to come up to the standard as stated by Brother Rowe, and let us take the lead, per member, in our contribution to State Missions, as we have done for Foreign Missions. This will perhaps inspire someone else to engage to "Give as the Lord hath prospered you," and in the main do much good for the Master's cause.

Brethren, if we are Baptists scripturally, we are, and must be missionary. Any other statement of the case would be absurd. But there is another proposition that holds good, and that is, if missionary at all, we must be STATE missionary, since this is foundation work and demands more from us than does any other cause fostered by our people.

Now there are, no doubt, many Baptists who have not done the best they can for State Missions, both among pastors and churches, and it is for us who have not, to make the \$6,000 asked for by Brother Rowe.

Who will be the first to report a real first-class collection for this very worthy cause?

R. D. M.

BROTHER ROWE'S LETTER.

WINONA, MISS., JUNE 9, 1903.

DEAR BROTHER:

In the providence of God, we are near the end of the Convention year. Divine blessings have crowned our efforts, enabling us to do our largest year's work, for which we are devoutly thankful. The remaining four weeks of the year we need to give to our State Missions. We must have large help, if we go to the Convention free from debt. As in the past, we now turn to you and your people for help. Will you not send us by July 8, \$85.00? This amount, with what I am expecting from other sources, will pay us out. May God's blessing rest on your work and on your efforts for this cause.

Your Brother,  
Edwards \$50.00; Shiloh \$20.00; Rocky Springs \$15.00—\$85.00.

## Field Notes.

CLEVELAND.—Pastor Hewlett and his people are moving along hopefully and

prosperously in the work of the Lord. The tramp had the pleasure of preaching for the saints on Sabbath evening and also at Dockery, another point in his field. The paper goes into a number of homes here.

Boyle and Shaw were visited and Baptist friends were found. Rev. W. H. Morgan is quite pleasantly domiciled at the hotel and is much encouraged with the prospects. This young brother is a Mississippian, educated in Kentucky, and now comes home to join the great Baptist hosts of Mississippi in the upward lift.

ARCOLA.—Barnett is the leader in this growing town. THE BAPTIST has a number of warm friends here and much is expected of our Lord's servants, because where much is given much will be required. A pleasant stay of a day and night in the home of Brother and Sister Reid, where comfort and a cheery welcome was given.

HOLLANDALE.—The beloved bachelor Brother, L. F. Gregory, is highly esteemed for his work's sake. This is a good place to visit. Dr. McGruder took charge of this scribe and made the stay most pleasant. Word reached the ears of Sister McG. that a tramp had been invited into the home by the Doctor and her comments were, "That is just like the Doctor, inviting every old tramp that comes along to the house." However, she was gracious to this tramp. It being the evening of the regular prayer meeting, we scribe had the pleasure of preaching the Word.

ANGULLA.—Here the beloved Ellis holds forth the Word of Life. The people speak hopefully of the work. A night spent here in the home of young Brother Sylvester. He and his young bride made the stay delightfully pleasant. THE BAPTIST has some staunch friends here.

ROLLING FORK.—A few hours spent here resulted favorably to THE BAPTIST. Ruleville, Inverness, and here the tramp holds three services on Sabbath, and each service at a different place. The congregations are good and the outlook is hopeful. We are expecting to entertain the Deer Creek Association in the fall and already our people are getting ready for the occasion.

BELZONI.—W. R. Cooper is bishop at this point, and his people are much pleased with him and his work. A day and two nights were spent here, and the paper has a number of new friends as the result. A trip by boat to Yazoo City and Bishop Derrick is found hard at work getting ready to welcome ye Baptist host July 8. He says: "Say to the people, All things are now ready, come." The good people of the city are going to throw open their doors and they expect the people to come and enjoy their hospitality. But enough.

O. M. LUCAS.

## Jottings.

STATE MISSIONS.

Now is the time for the churches to make vigorous effort for State Missions. No church can afford to leave it out of her contributions. It should receive the largest gifts from our churches, and should occupy the most prominent place in our hearts.

We are to begin work at Jerusalem, because it is the most important. The church that will not begin where the Lord directs can not be depended on to do much anywhere along the line. Let us send in to our honored Secretary, Dr. Rowe, the largest contribution to State Missions that has ever been reported. I am in receipt of a letter from him asking that our church give \$100.00 for that purpose. That is asking for a good deal. But one thing is sure, if we never undertake great things for God, we will never accomplish great things. Making a strong step forward in all our churches we will all rejoice together.

I. P. TROTTER.

Hattiesburg, June 18th.

## President W. T. Lowrey at Ellisville.

We closed a profitable meeting here on the 14th inst. There were eleven accessions to the church.

President W. T. Lowrey, of Clinton, preached throughout the meeting, and it was the opinion of many, the pastor concurring, that no better gospel preaching has ever been heard here. Then, too, there was back of the sermons a man of God whose nobility of soul and Christly spirit gave force to the truth proclaimed. This good man was the guest of the pastor and family and our home was made better by his stay in it.

I am impressed that Brother Lowrey has too much work on his heart and hands, too much for his physical man, but you would not succeed in making him believe it, for work for the heavenly Master is a luxury to him.

The Lowreys! the Lowreys! all of them, and what a noble, valuable heritage General and sainted Brother Lowrey and beloved wife left to the cause of Christ on earth. God bless them all, and when their work on earth is done, may they all be gathered an unbroken family before the throne of God in heaven.

O. D. BOWEN.

Ellisville, Miss., June 18, 1903.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.



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## Sunday-school Field Notes.

A delightful week's work in Tishomingo Association has just been completed. Under the direction of Brethren Crouch of Corinth, S. Berr of Baldwyn, and L. R. Burrows of Osceola, six of the churches of the association were visited. House to house canvasses were put through at Corinth, Ida and Booneville, while every church visited adopted the Sunday-school Board's normal course.

Tishomingo association is alive. A gospel tent has been bought and arrangements have been made to use it for two months, continuously. The pastors of the association will preach, aided by a few visiting brethren, among whom are Bro. McMillin, of Blue Mountain, Martin Ball, of Tennessee, and Kimbrough of Tupelo. Corinth Sunday-school will have a city Sunday-school missionary, a primary and kindergarten teacher who will manage the Cradle roll, Home Department, and Sunday-school visiting. *Sendid!* now, let the other large church to which this has been proposed, do it. When Jackson, Meridian, Vicksburg, Winona, Hattiesburg, and a few other arrange for such splendid work as this necessarily means, Mississippi will take her place as foremost in Sunday-school work as well as in missions.

It was with great joy that I shook the hand of Bro. Walter McDonald of Mt. Olive Church—(L. R. Burrows, pastor.) Through his consecrated efforts, Mt. Olive Sunday-school has a well maintained Home Department. Just think, a country Sunday-school with a Home Department! Do you want to know how to have one? Write Bro. McDonald at Geesville, Miss., or your secretary at Jackson, Miss., meantime send five cents to the Sunday-school Times, Philadelphia, for "The Home Department Blue Book."

Poplar Springs Sunday-school has a Teacher's Meeting, almost a year old, and the members are studying the normal course and expect to stand the examination for the diploma. Another country school! Their Pastor, T. A. J. Beasley, and some members attended Bro. Spilman's Institute at Cherry Creek Church, last fall, caught the idea, took it seriously, and have been doing the thing.

The Sunday-school is the church service for teaching God's Word. It is worthy of the best man's best efforts.

L. P. LEAVELL,  
Sunday-school Missionary.

## Another Nomination.

If nominations are in order in THE BAPTIST I want to nominate Judge P. H. Lowrey of Batesville, for president of the next Convention. I have not a single objection to offer to the nomination made by Dr. Sproles in THE BAPTIST of the 15th inst., but have some special reasons for offering Judge Lowrey's name.

(1) It would be hard to find a more capable man, from every standpoint, to preside over the Convention.

(2) As a public official he took a very decided, though unpopular stand, in his

district, against the gambling evil by attacking it at its fountain head, viz: progressive euchre in the home. In doing so he brought against himself a broad-side of undeserved ridicule and abuse, especially from the secular press. I think our Baptist people would like to honor a man who so honors a public trust.

(3) To my mind the question whether a man is a preacher or a layman is not to be considered in this matter, for, with us Baptists there should be no distinction in our ecclesiastical gatherings. If the question is to be considered at all the present situation is in favor of the layman. Twelve years ago when I first attended the Convention Dr. Webb was president. If my memory is not at fault a preacher has presided continuously over the body, save the last two sessions, presided over so ably by our lamented Judge Conn. The manifest tendency in our meetings is for the laymen to drop out and leave the preachers to run ecclesiastical affairs. Let us magnify the layman's place among us for we preachers need him to keep us straight. In the early centuries the people gradually turned church matters over into the hands of Baptist preachers with the result that they got control and did not stop short of the Romish hierarchy. Of course Mississippi Baptist preachers would not have acted in so high minded a way, but let us hold to the laymen, especially of the Judge-Lowrey type.

W. F. YARBOROUGH.

## From Pontotoc.

Dr. P. S. Henson has been quoted as saying that he would give \$5 to see an old-time conviction and conversion. Then, I wish he had been with us the last two weeks while the church was waiting before the Lord and Bro. Joshua Gravett, of Denver, Col., ministered in word and doctrine. Bro. Gravett came a stranger but he now seems as one of us. He preached much from the Old Testament, showing that Jesus is he of whom Moses in the Law and the Prophets did write. A man wonderfully familiar with the Scriptures, with clear insight as to their application, fervent in spirit, void of affectation in manners, he won our hearts completely. The unconverted church member, the hardest of all to reach, was happily converted—we had three applications for re-baptism, which were granted. The visible results were 15 accessions by baptism and 2 by letter or statement. The church had a great spiritual uplift. The pastor was brought to love his people as never before. They, without solicitation are figuring on improvements on the pastor's home—*significant*.

Bro. J. A. Bell, the singer, was with us until the last two days, and did us much service. He interludes his verses with explanations of their thought, prays a direct and earnest prayer, and is sufficiently acquainted with the Scriptures to sit down by a sinner and teach him the Way of Life. In all we had a great meeting. God used us, God blessed us and to Him be honor and glory.

In good hope behind the blood,  
R. A. COOPER.  
Pontotoc, Miss.

## "A Correction."

In "THE BAPTIST" last week in "The Seminary Notes" in the article signed "L. (P.) Moore" the printer made me say some odd things. I call attention to only one instance. In the fourth paragraph following the part of expression: "Instead of raising thirty thousand to establish an alumni chair" there was a clause omitted. The above "chair" ought to be "school" instead. The whole expression should have read thus: "Instead of raising \$30,000 to establish a school, endeavor to raise (\$60,000) sixty thousand and establish an alumni chair." There is a great deal of difference between a "school" and a "chair."

Sincerely,

L. A. MOORE.

N. Y. Hall, Louisville, Ky.

## Corinth.

We have just closed a very gracious meeting. Dr. Fred D. Hale was with us for two weeks. Up to the time he left, there were twenty-seven additions. The pastor continued the meeting one week and there were thirty-five more additions, making sixty-two in all. Thirty-six of these were by baptism.

Bro. H. A. Wolfsohn, the gospel singer, was with us all through the meeting.

We took a collection yesterday, for State Missions amounting to one hundred and fifty dollars. This makes more than twelve hundred and fifty (\$1,250.00) dollars this church has given for outside purposes since the first of January. We are a happy people.

Most fraternally,

ATSTIN CROUCH.

## From Greenwood.

We have just closed a good meeting, the best meeting, indeed, Greenwood has had in years. We had the warm, earnest, tender preaching of Pastor W. H. Sledge, of Helena, Ark. The visible results were eight additions, two by letter, one by statement and five for baptism. We hope to gather more fruit.

Brother Sledge greatly endeared himself to our people. I have rarely, if ever, had better help in a meeting. He has learned the art of helping a pastor. Our hearts are glad and grateful.

W. M. BURR.

June 22, 1903.

## Hollandale.

Last evening we closed our meeting which was in progress for eight days. Bro. Phelps, of Kilmichael, came to us on Monday evening and continued with us to the close. We received two by letter and four by experience and baptism.

We feel that much good has been done. Bro. Phelps is a great preacher.

Fraternally,

L. F. GREGORY.

## The Meeting at Tupelo.

Fifteen days ago we began meeting twice a day for service. The church had requested me to do the preaching. I did so, just closing today (Sunday) at 11

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o'clock service. The Lord blessed us from the beginning to the end. Good congregations, good weather and good interest. The church and pastor have been brought closer together. There were nineteen (19) additions, some by letter, some by experience and baptism, and one by restoration. We now have 153 members, and are thinking of inviting the State Convention to meet with us 1904 in.

Next Sunday is State Mission day with us.

R. A. KIMBROUGH.

## Senatobia.

We have just closed a nine days' meeting with fifteen additions to the church, and the church greatly benefited. Our excellent brother, W. P. Price, did the preaching and did it well; and the Holy Spirit was with us from the beginning. This makes an addition of twenty to the church in the past three months. The Lord is leading and we are trying to follow.

Yours in the work,

L. G. GATES.

## Starkville.

We closed a good meeting this morning. Bro. W. T. Tardy did the preaching. He is clear and forcible in his sermons. He made a good impression as a strong, sound preacher of the old fashioned gospel.

We had three baptisms, one of whom was the pastor's son.

M. K. THORNTON.

## Nomination.

If nominations are in order I want to present the name of one of the State's most worthy sons—A man who is already an efficient leader and one who is capable of leading us on to greater achievements for the Master's cause. I refer to Dr. W. T. Lowrey, president of Mississippi College.

AUSTIN J. THAMES.

## To Booth Lowrey's Friends:

As I will be in the east during the summer, and as Mr. Lowrey will be in Europe, I take this method of making the following suggestion: If you wish to use Mr. Lowrey at any time during the coming lecture season, you will do well to make application during the summer to Prof. W. I. Thames, Poplarville, Miss., or to The Dixie Lyceum Bureau, Jasper, Florida.

(MISS) RHEA SIMMONS,  
Secretary to Booth Lowrey.

Some while ago an Irishman of Dublin was reported dead, and a costly monument was provided and placed over his sleeping remains. A few days ago he found that such a monument had been provided for him and he wrote a letter directing that it be sold and the money sent to him, on the ground that he was more in need of money than a monument. Some people are seemingly appreciated more when dead than while living.

## Was He a Sanctificationist?

As there is some speculation as to the position of the lamented C. H. Spurgeon on the above subject, I submit the following, taken from his book entitled, "All of Grace," under the caption, of "Concerning Deliverance from Sinning." See page 33.

J. M. H.

"In this place I would say a plain word or two to those who understand the method of justification by faith which is in Christ Jesus, but whose trouble is that they cannot cease from sin. We can never be happy, restful, or spiritually healthy till we become holy. We must be rid of sin; but how is the riddance to be wrought? This is the life-or-death question of many. The old nature is very strong and they have tried to tame it; but it will not be subdued, and they find themselves, though anxious to be better, if anything growing worse than before. The heart is so hard, the will is so obstinate, the passions are so furious, the thoughts are so volatile, the imagination is so ungovernable, the desires are so wild, that the man feels that he has a den of wild beasts within him, which will eat him up sooner than be ruled by him. We may say of our fallen nature what the Lord said to Job concerning Leviathan: 'Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?' A man might as well hope to hold the north wind in the hollow of his hand as expect to control by his own strength those boisterous powers which dwell within his fallen nature. This is a greater feat than any of the fabled labors of Hercules: God is wanted here.

"I could believe that Jesus would forgive sin," says one, 'but then my trouble is that I sin again, and that I feel such an awful tendency to evil within me. Assuredly as a stone, if it be flung up into the air, soon comes down again to the ground, so do I though I am sent up to heaven by earnest preaching, return again to my insensible state. Alas! I am easily fascinated with the basalk eyes of sin, and am thus held as under a spell, so that I cannot escape from my own folly.' Dear friend, salvation would be a sadly incomplete affair if it did not deal with this part of our ruined estate. We want to be purified as well as pardoned. Justification without sanctification would not be salvation at all. It would call the leper clean, and leave him to die of his disease; it would forgive the rebellious and allow the rebel to remain an enemy to his king. It would remove the consequences but overlook the cause, and this would leave an endless and hopeless task before us. It would stop the stream for a time, but leave an open fountain of defilement, which would sooner or later break forth with increased power. Remember that the Lord Jesus came to take away sin in three ways: He came to remove THE PENALTY of sin, THE POWER of sin and, at last, THE PRESENCE of sin. At once you may reach to the second part—the power of sin may immediately be broken; and so you will be on the road to the third, namely, the removal of the presence

of sin. 'We know that He was manifested to take away our sins.' The angel said of our Lord, 'Thou shalt call His name Jesus, for He shall save His people from their sins.' Our Lord Jesus came to destroy in us the works of the devil. That which was said at our Lord's birth was also declared in his death; for when the soldiers pierced His side forthwith came there out blood and water, to set forth the double cure by which we are delivered from the guilt and the defilement of sin. . . ."

## Sundry Dots.

The writer was in Jackson on the day of the laying of the corner-stone of the new State House. Like many others he did not see the ceremony, much less hear the address. Unexpected rain interfered greatly; practically preventing the proposed grand procession. At night, however, a very respectable crowd found its way to the Hall of Representatives and witnessed the presentation of the portrait of Judah P. Benjamin. We greeted many old friends.

A few days previous it was our privilege to attend a 5th Sunday meeting of the Chickasaw Association at Quitman. Bro. W. H. Patton presided and Bro. R. C. Gavin served as Secretary. Interesting and profitable discussions took up the time; engaged in by Brethren Bosdell, Farish, Geo. Donald, J. Sumrall, and others. We enjoyed the hospitality of Brethren McNair, Kirkland and Bynum—regretting inability to accept other kind invitations.

And now here we are at home and a lot of work lies out before us. Sunday last first visit to 41st Avenue S. S. and church services, Afternoon, 7th Avenue, Georgetown. At this latter a protracted meeting had just closed; result—17 additions, including 6 for baptism. A good Sunday School. The Church is preparing to build.

About 3:30 p. m. a gathering began at 15th Avenue Church, for farewell services to Bro. W. T. Lumbley and wife, who start back to Africa on 10th inst. Interesting addresses were made by Brethren Venable, Bosdell, and C. C. Dunn, with a few remarks by undersigned. Bro. L. will leave his little son at Blue Mountain.

Gov. Longino was to address the people here last night, at the City Hall; but the rain made the evening so unpleasant, his friends advised a postponement. Nevertheless, there was a respectable turn out for the occasion, and would have been more, notwithstanding the continued rain.

Meridian is busy building; yet the demand for residences seems not to abate. Then the churches are waking up; Immanuel is erecting a very pretty and roomy house of worship, and 15th Avenue is moving in the same direction; so is Oak Grove, two miles east.

Forty-first Avenue house of worship has just received two new coats of paint, through the liberality of one of its members, and the Methodist house has been brought into line. Now, if we could rehabilitate the Highland, we would be satisfied, until something else opened up.

L. A. DUNCAN.



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By Rev. Jno. N. Myers, Crown Svo., 237 pp. Published by The North Texas Publishing Company, Paris, Texas. Price \$1.00. Postage extra.

This delightful book fills a felt want in providing a scholarly homiletical help and intensely practical suggestion for the busy pastor of a church, and each soul uplifting as the evening reader will appreciate. The author is well trained, experienced and singularly successful as a sound, earnest, pastor-evangelist. Out of a personal acquaintance with the author and his work, I can fully commend each of the twenty sermons to be such as God has wonderfully blessed in many soul-stirring revivals.

One part of the book is especially fine—a chapter on "The Need of Revival" by that prince of revivalists, Dr. Geo. W. Truett; also a chapter on "How to Promote a Revival" by that magnate of missions, Dr. J. B. Gambrell. Every Baptist reader in the land could well afford to have this book in his study and to recommend to the reading of his unconvinced friends.

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No. 2.	No. 4.
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For Fourth of July Celebrations, the Queen & Crescent Route will sell low rate, excursion tickets on July 2, 3 and 4, to and from all local stations; also to all points East of the Mississippi River and South of the Ohio and Potomac Rivers, final limit July 8, 1903. For further information apply to local agent.

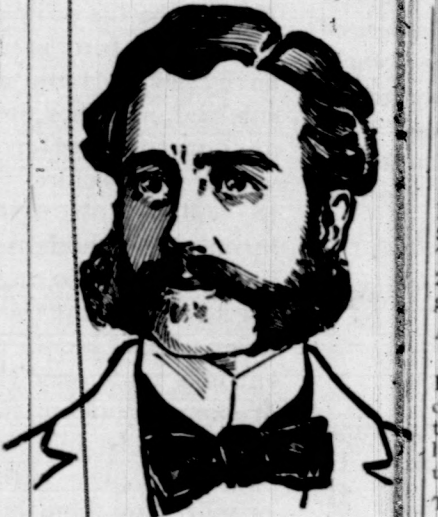
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Annual meeting Grand Lodge B. & P. O. Elks. On account of this meeting the Q. & C. will sell tickets to Baltimore and return for \$29.70 on rail and will sell, via Savannah and steamer for \$32.70, tickets to be sold all rail July 19 and 20, via steamer July 16 and 18, limit July 25.

ASHEVILLE, N. C., JULY 24-31.

National Dental Association and Adjunct Societies. On account of this meeting a rate of \$19.35 for the round trip ticket, tickets will be sold July 22, 23, 26 and 27, final limit to return August 2.

BOSTON, MASS., JULY 6-10.

National Educational Association. For this meeting a rate of \$39.50 for the round trip, all rail, and a rate of \$45.50, via Savannah, and steamer. Tickets will be on sale July 2, 3, 4 and 5, with limit July 12. These tickets will be extended until September 30 if desired, and party can stop over in New York, Philadelphia, Baltimore and Washington.

DETROIT, MICH., JULY 16-19.

International Convention Epworth League. For this meeting a rate of \$27.15 for the round trip has been made. Tickets to be sold July 14, 15, limit July 20. Tickets will be extended until August 15 if desired.

ASHEVILLE, N. C., JUNE 30-JULY 31

Thirteenth Annual Meeting Southern Educational Association. For this association a rate of \$19.35 for the round trip. Tickets on sale June 27 to July 1, limit July 10. Tickets will be extended until October 10 if desired.

TUSKEGEE, ALA., JUNE 26-AUGUST 7.

Summer Schools, Tuskegee, Ala. For this occasion at a rate of one fare plus 25 cents for the round trip. Tickets on sale June 23, 24, 25, limit August 10.

KNOXVILLE, TENN., JUNE 23-JULY 31.

Account of Summer Schools at Knoxville the A. & V. Ry. will sell tickets at rate of \$15.35 for the round trip, tickets to be sold June 21, 22, 23, 28, 29, July 5, 6, 13 and 20. Limit 15 days from date of sale. Tickets will be extended until September 30 if desired.

ATLANTA, GA., JULY 9-12.

National Convention B. Y. P. U. of America. For this occasion a rate of \$12.75 for the round trip has been arranged. Tickets to be sold July 7, 8, 9 and 10, limit July 15 for the return. Tickets will be extended until August 15 if desired.

NASHVILLE, TENN., JUNE 1 TO JULY 20.

Peabody College Summer Schools June 1 to July 20, one fare for the round trip plus 25c. Tickets to be sold May 31, June 1, 2, 19, 20, 21, July 3, 4, 5, with final fifteen (15) days from date of sale. Tickets will be extended until September 30, by payment of fifty cents.

For further information regarding the above quoted special rates write to the undersigned for full particulars

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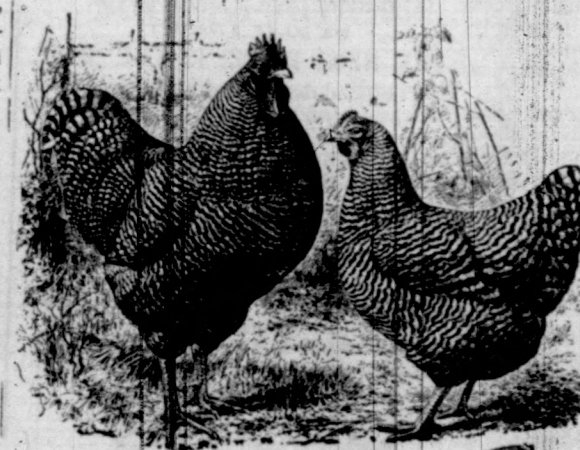
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## Department.

W. H. PRICE, EDITOR.

### The Daily Readings.

Monday 29. Five human nations to be punished. Amos 1. Compare Isa 42:13.  
Tuesday 30. Israel is also guilty. Amos 2. Compare Amos 5:11,12.  
Wednesday 1. Amos 3. Jehovah's chosen people to be punished (vs. 2.) Compare Deut 4:3-10.  
Thursday 2. Amos 4. The omnipotent Creator (vs. 13.) Compare Psalm 135:1-4.  
Friday 3. Amos 5:1-15. The secret of life (vs. 6-14.) Compare Isa. 55:3.  
Saturday 4. Amos 5:16-27. An injunction to the nation (vs. 24.) Compare Exod 14:34.  
Sunday 5. Prayer Meeting. Young Christians in Training for Public Life. Genesis 1:1-8-42. Acts 7:55,56; Daniel 6:1-4.  
S. S. Lesson. "Is He Asking for a King." I Samuel 8:1-10.

### The Master's Testing.

Is it not often so, that we only learn in part?  
And the Master's testing time may show.  
That it was not quite by heart?  
Then he gives in a wise and patient grace.  
That lesson again.  
With the mark in the self-same place.  
Only stay by his side.  
Till the prize is really known;  
It may be we failed because we tried.  
To learn it all alone.

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## Summer School, Knoxville, Tenn.

June 23 to July 31st, 1903.

For the occasion of the Summer School, Knoxville, Tenn., June 23 to July 31, 1903, the Southern Railway will sell tickets from all points on its line to Knoxville and return June 21, 22, 23, 24, 25, 26, 27, 28, 29, July 5, 6, 13 and 20, 1903, with limit for return passage fifteen days from date of sale, at rate of one fare plus 25c for the round trip. An extension of final limit may be obtained until September 30, 1903, by depositing ticket with special agent at Knoxville not earlier than June 21, 1903, nor later than fifteen days from purchase, and upon payment of fee of 50 cents per ticket at line of deposit.

For further information, call on any ticket agent of the Southern Railway.



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## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### G. W. Mikell.

Silver Creek was shrouded in gloom by the death of G. W. Mikell, June 2nd. One of Lawrence county's most worthy citizens, an intelligent Christian gentleman, a godly man is gone. He belonged to a family that helped to make Bethany historic in Baptist circles, and was trained in doctrine by the sainted N. Robertson. He was ever the pastor's friend, a generous friend, affectionate father, a devoted husband. He fell asleep when 62 years, 2 months, 27 days old. The large assembly at his burial was eloquent tribute to his memory. God's blessings on the bereaved. He leaves a wife, three daughters, with relatives and friends to mourn his loss.

J. P. WILLIAMS.

### Married.

In Lexington by Rev. C. T. Kincannon, June 17, 1903, Mr. Oscar Staley to Miss O'Fallen Foster and Mr. John Foster to Miss Lena Trotter.

C. T. KINCANNON.

### Williams-Ervin.

At the residence of the bride's parents, on June the 3rd, 1903, Mr. D. F. Williams to Miss Amelia Ervin, the writer officiating. May this be a happy union.

JOSEPH JACOB.

### Crawford-Smith.

At the residence of the bride's parents in Centerville, June the 10th, 1903, Mr. V. Tromp Crawford to Miss Nina Smith, M. B. Shaw of the Presbyterian church, and Joseph Jacob of the Baptist church, officiating. Heaven's blessings on them.

JOSEPH JACOB.

### Hunter-Brown.

In the Canton Baptist Church, Canton, Miss., June 15, 1903, Mr. Frank W. Hunter, of Many, La., and Miss Persia A. Brown, of Canton, Miss., Pastor S. G. Cooper officiating. May the Lord's blessings ever abide upon the happy couple.

## Special Rates for Fourth of July Celebration.

On account of the Fourth of July Celebration the Queen and Crescent Route will sell round trip tickets for one and one-third fare to any points south of the Ohio River and east of the Mississippi River including Washington, D. C., Cincinnati, O., Louisville, Ky., Evansville, Ind., St. Louis, Mo. Tickets will be on sale July 2nd, 3rd and 4th, with final limit July 8th, to return.

## Imperial Counsel Ancient Arabic Order Nobles of the Mystic Shrine, Saratoga Springs, N. Y., July 7th to 10th.

On account of this occasion the Queen & Crescent Route will sell tickets to Saratoga, N. Y., and return for one first-class fare, tickets to be sold July 5th and 6th, with limit July 20th for the return. For any information regarding the above rates apply to W. N. CHENEY, Ticket Agent, Queen & Crescent Route, Jackson, Miss.

For more than thirty years  
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### FOR COUNTY TREASURER.

HENRY T. SEAVALL.

## Persons.

—Col. Hugh Eastland, of Forest, is spending some time at Cooper's Well, resting and recuperating.

—The treatment of the Sunday School lesson by our good Brother W. Jas. Robinson for this issue failed to reach us. We have no word from him about it.

—Miss Emma Rush, one of the pupils at the Dent and Dental Institute, was baptized by Pastor Vanborough at the First Baptist Church last Sunday night.

—Rev. C. T. Kincannon, of Lexington, assisted by Bro. Compert, has had good meetings at Lexington, Nichola and Pickens. We trust Bro. Kincannon will favor our readers with results at all of these places.

—We note that cards are out announcing the marriage of Rev. T. C. Pugh, formerly of Vicksburg, to Miss Mae Simms, of West Point, Ga., on June 24th. We extend congratulations to our friend in his good fortune.

—Dr. Z. T. Leavell, whose health has been below par for several weeks, is at Cooper's Well and is reported as improving nicely. We trust we shall soon have the pleasure of announcing his complete recovery.

—Pastor Derrick will have everything in first-class order for the great Convention, July 8th. Let everyone remember that the Convention does not meet on Thursday this year as heretofore, but on Wednesday.

—The Converse College, Spartanburg, S. C., had its commencement exercises last week. It graduated 26 young women from its halls of learning. In another column will be found an advertisement of this splendid institution.

—A mission has been opened at Duttonville, a suburb of Jackson. A house has been rented and an organ and a supply of song books placed in it. We expect soon to have an interesting mission there. Pastor Yarbrough preached there last Sunday afternoon. The outlook is good.

—State Missions is the watchword from now till the Convention at Yazoo City. Let us all make a faithful, earnest pull together for our State mission work. We can go to the Convention out of debt, we ought to do so. Let us all with one accord say, We will do so; and the tug of war is over.

—Just before going to press we learn that Bythell, the eight year old son of Capt. E. W. Brown, clerk of the Supreme Court, died at his father's home on Jefferson street, Tuesday afternoon, at 5 o'clock. We tender our sympathy to the bereaved parents.

—We have received this week as many as three reports of one meeting. Of course each brother who wrote did not know that the other two were writing. Necessarily the reports are substantially the same. In cases like this, of which we have several, the brethren will, of course, accord us the privilege of selecting the one to be published, as they would not wish to see two or three accounts of one meeting in the same paper.

—We take pleasure in calling attention in this issue to the advertising in another column of the Southern Dental College, Atlanta, Ga. This college is one of the oldest and most complete Dental colleges in the country and is one of the few owning its buildings and equipment, designed and built for teaching the specialty of Dentistry alone. We commend this college to any of our readers who may be interested in the study of Dentistry.

—Prof. and Mrs. George B. Eager, Mississippians now in Louisville, Ky., are receiving congratulations at all hands on the high honors won by their sons, William G. and George B. Jr., the past session, the former achieving first place in the Junior class of the Dupont Manual Training School, and the latter the Freshman medal for highest rank in an exceptionally fine class—breaking all records.

## Long-Tumlin Nuptials.

"A pretty wedding was solemnized Wednesday afternoon at the First Baptist Church, Columbus, when Miss Annie Laurie Long and Mr. George Tumlin were joined in the bonds of holy matrimony. The church was beautifully decorated with palms and evergreens, while magnolias, lillies and roses were tastefully arranged around the chancel. The wedding march was played by Mr. Teasdale. One of the features of the ceremony was the singing of "Annie Laurie" which was beautifully rendered by Miss Lucile Richardson.

The wedding party consisted of Messrs. John Martin, Dave Sessums, Warren McClure and Lowrey Long as ushers; Earle Burris and Miss Mabel Long, John Johnston and Miss Hattie McClanahan as attendants. As the groom entered with Mr. Harris, of Memphis, his best man, the bride appeared with her sister, Miss Ella Long. Little Misses Jamie Grace and Eloise Noland preceded them up the aisle strewing flowers in profusion. The bride and the groom were met at the altar by Rev. H. M. Long; where in a few well chosen words he pronounced them man and wife.

The happy couple left immediately by way of the M. & O. for Iuka, when after a short visit to Mr. Tumlin's father they will go to Duval, Ark., their future home."—Ex.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

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He tells his experience in curing diseases with a degree of pride it is true, but is not boasting.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

## THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

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